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# The Science of Hindu-Muslim Politics

BY

**RATISH MOHAN AGARWALA**

*Author of "The Hindu-Muslim Riots"  
—Their Causes and Cures—*

WITH "APPRECIATIONS" FROM

Sri Vir V. D. Savarkar

Sri Dr. B. S. Moonje

Sir Gokul Chand Narang

Raja Sir Maharaj Singh

Begum Wahida Aziz

The Right Hon'ble Dr. Sir Tej Bahadur Sapru

The Hon'ble Dr. Sir Maneckji Dadabhoy

The Hon'ble Dr. Sir J. P. Srivastava

The Hon'ble Dr. Sir R. P. Paranjpye

The Hon'ble Dr. Sir Manohar Lal

Dr. S. A. Latif [The Originator of Pakistan]

And Sri Ganga Prasad Ji, President,

The International Aryan League.

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# **THE SCIENCE OF HINDU-MUSLIM POLITICS**

**BY**

**RATISH MOHAN AGARWALA,**

**M. A., LL. B.**

[Formerly, Research Scholar, London University; Sometimes, D. Litt. Scholar and Lecturer in Economics, Allahabad University; and Author of "The Science of Economics," "The Hindu-Muslim Riots—Their Causes and Cures" and other Works.]

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## P R E F A C E

“The Science of Hindu-Muslim Politics” is a scientific study of the ‘Hindu-Muslim’ problem and its most appropriate solutions in all its aspects. The Right Hon’ble Dr. Sir Tej Bahadur Sapru has recently pointed out the urgent necessity of raising the study of this problem and its solutions from a ‘Partisan’ and ‘Communal’ to a ‘Scientific’ and ‘Judicial’ plane. In this work, I have tried to show how this can actually be done and a generally acceptable and well-recognised scientific technique can be evolved for dealing with all the various aspects of this problem and finding out its most appropriate solutions. I hope the work would prove of some use to all those of my countrymen and foreigners who are interested in this important subject.

*Ratish Mohan Agarwala.*

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**DEDICATED**

To

**MY DEAR REVERED PARENTS**

**SRI BHAGWAN DAS AGARWALA**

AND

**SRIMATI SATYA KUMARI AGARWALA**

AS

AN HUMBLE

**“Shradhanjali”**

TO

***Their Sacred Memory.***

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**THE SCIENCE OF  
HINDU-MUSLIM POLITICS**

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# THE SCIENCE OF HINDU-MUSLIM POLITICS

## Chapter I. Introductory.

In this work, we propose to make a scientific study of 'Hindu-Muslim' Politics and to analyse the causes and suggest the most appropriate solutions of all the different kinds of problems that fall within its domain.

In our earlier and bigger work, "The Hindu-Muslim Riots—Their Causes and Cures," we had pointed out that there are four different factors that must simultaneously exist and come into operation before the 'Hindu-Muslim' Riots can actually take place; namely, first, the 'Communal' or the 'Personal' Issues; second, the 'Fighting Urges'; third, the 'Incitements'; and fourth, the 'Lack of Controlling Forces.' Taking the 'Communal Issues' next, we had then pointed out that there are four different sets of causes that give rise thereto; namely, first, the 'Spirit of Communalism'; second, 'Religious Bigotry'; third, 'Difficulties arising out of Historical Relationships'; and fourth, 'Difficulties arising out of Contradictory Real, Supposed or Perverted Religious or Communal Requirements, Practices, Interests or Sentiments.' Taking the 'Personal Issues', the 'Fighting Urges', the 'Incitements' and the 'Lack of Controlling Forces' next, one after the other, we had then made an exhaustive analysis of their causes and the



particular forms which they take in actual life. Having made all this clear, we had then pointed out that all the above mentioned factors must all work together in a certain way before these 'Riots' can take place at all. Some of the causes of the 'Communal' or the 'Personal' Issues must *first begin to function or be artificially manufactured or created*. These 'Issues' would then come into existence or prominence. All those other factors that create 'Riots' on these 'Issues' must then come into operation and *if the forces which they generate are potent enough*, a 'Riot' would automatically take place. Given these 'Minimum Potent Forces' capable of creating 'Riots' between particular types and number of human being of both communities, the number of 'Riots' which they cause and the frequency with which they do so would then be seen to vary in direct order to the number or the intensity of the potent forces concerned and the frequency with which they occur or recur in different cases.

Now the only aspect of the above mentioned analysis that falls within the domain of 'Hindu-Muslim Politics' is that which deals with the causes and the appropriate ways of settling, controlling and resolving all the different kinds of 'Communal Issues' that ever arise between the 'Hindus' and the 'Muslims'. In this work, therefore, we shall make a detailed study of the causes of all these 'Issues' and of the various problems that are related thereto as well as their solutions.

The first thing that we have to do in connection with this study is to find out how the 'Hindus' and the 'Muslims', along with all the other communities of India, came to be what they are, what is the exact constitution and the binding force of those communi-



ties; whether they are 'Nations' or 'Religious Groups' or both; what have been their respective achievements or points of distinction, glory, pride or humiliation; what were their mutual relations in the past; what are their present attitudes towards one another; and what are their hopes, aspirations, ideals and ambitions with regard to their own selves as well as in relation to the whole country. After we would have formed a very clear idea of all these things, we would take up all the various problems of 'Hindu-Muslim Politics' and the different kinds of 'Communal Issues' that are related thereto, one after the other, and suggest what we regard as the most appropriate solutions thereof in all their aspects.

We would consequently divide the rest of this work as follows. In the next two chapters, we would first describe the rise and the growth of 'Hinduism' and 'Islam' in some detail. In the next three chapters after this, we would then describe how the Afghans and the Mughals conquered India, how the 'Hindus' then reconquered it and how the British finally succeeded in establishing their own supremacy over the whole country. In the next eighteen chapters after this, we would then deal with all the various 'Communal Issues' and problems that ever arise between the 'Hindus' and the 'Muslims' and suggest the most appropriate solutions thereof. In the last and twenty-fifth chapter, we would then bring this study to a close with a few concluding remarks.

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## Chapter II. The Rise and the Growth of Hinduism.

In this chapter, as already proposed, we would describe the rise and the growth of 'Hinduism.'

We may begin by pointing out that, according to the traditional 'Hindu' belief, the four 'Vedas' were revealed to the Indian Sages at the beginning of all Creation. They were followed by the 'Puranas' and the Epics of the 'Ramayana' and the 'Mahabharata'—also containing that 'Celestial Song', the Gita. All these sacred books together constitute what are known as the 'Scriptures' or the 'Dharma Shastras' of the 'Hindus'.

According to all these Scriptures or 'Dharma Shastras', taken jointly, while God or 'Brahm'—not 'Brahma'—is "Nirakar" or "Formless" *in essence* and there is no other "Reality" beside Him, in His capacity as "Ishwar" or "Bhagwan" or the Lord of the "Universe" or "Brahmand", He assumes three different "Forms" according to the three main functions which He has to perform in relation to it, namely, that of "Brahma" in His capacity as the "Creator"; that of "Vishnu"—along with His consort, "Lakshmi",—in His capacity as the "Preserver"; and that of "Shiva"—along with His consort, "Parvati", "Durga" or "Kali",—in His capacity as the "Destroyer". And since it is the function of "Vishnu", the "Preserver", not only to "Preserve" this "Universe" but also to show how human beings should live in order to make this world harmonious, happy, noble, beautiful and progressive, He took a number of "Avatars" or "Incarnations", the minor ones of which aimed merely at the "Preservation" of the "Universe" while the two



major ones, namely, those of Bhagwan Sri Ram Chandraj Maharaj and Lord Shri Krishna, aimed both at the "Preservation" of this "Universe" as well as at "Teaching by Precept and Example."

Now the "Vedas", having been revealed at the beginning of "Creation", had naturally dealt with "Brahm" in His "Nirakar" or "Formless" aspect as it had till then been and only barely mentioned the new role He was going to assume in His capacity as "Ishwar" or "Bhagwan". They could not, moreover, deal with the "Avatars" which evidently took place at a much later date. The "Nirakar" or "Formless" "Brahm", with the "Vedantic" theory that He is the only "Reality", was thus the chief object of interest to the "Vedas" and the main form in which they could interpret His existence.

The "Vedas" had, however, dealt with God only in His Essence. He still required to be treated in His capacity as "Ishwar" or "Bhagwan". The various "Puranas," along with the "Epics" of the "Ramayana" and the "Mahabharata," therefore, dealt with "Ishwar" or "Bhagwan" in His three "Forms" of "Brahma", "Vishnu" and "Shiva", together with their consorts, and their various "Avatars" in all their various aspects and in their full details. God was thus revealed and presented to the world through these "Puranas" and "Epics" in many different forms and everybody was left free to "see" Him through any of these 'Forms' he liked according to his own special aptitude and worship Him in that "Form" as his "Ishta-Deva" or object of special adoration. And since all these "Forms" were only the various manifestations of the same "Eternal Reality", it did not matter in which of these "Forms" He was really worshipped, for all these 'worships' were really the 'worship' of that "Eternal Reality" alone !



But even when all this had happened, there was still a feeling in the minds of the "Aryan" Sages that in spite of all the "Vedas", "Puranas" and "Epics" that they already possessed, there *may still be some other* explanation of the nature and the purpose of this Universe which *may not be found therein but which may still be the whole and the only truth*. In order, therefore, to exhaust *all* possibilities of explanations, they set about taking three *possible* "Realities", namely, God ("Brahm"), Soul ("Jivatma") and Matter ("Prakriti") and then made as many different "Combinations" and "Permutations" thereof as could be done. In this way, one of the Aryan Sages put forth an alternative according to which *all the three possible "Realities" i.e. God, Soul and Matter, were treated as actual "Realities."* Three more Aryan Sages further put forth *three* alternatives according to which *only two* of these *possible* "Realities," namely, God and Soul, God and Matter and Soul and Matter, were regarded as *actual* "Realities." And two Aryan Sages put forth *two* more alternatives according to which *only one* of these *possible* "Realities" *i.e. either* God or Matter, could be the *actual* "Reality",—nobody ever believed that the "Soul" could be *the only "Reality"* and so that alternative was left out as obviously wrong and futile. There thus appeared on the whole *six possible alternatives any one of which could be the actual "Reality" and some one of which must also be the actual "Reality"*. On the basis of each one of these alternatives, the Aryan Sages then constructed a detailed and comprehensive system of Philosophy or "Darshan Shastra" which subsequently came to be collectively known as the "Six Systems of Hindu Philosophy." And the leaders of "Hinduism," in order to let the doors of truth be opened out in every way and not to shut out anything that might



in actual practice be the real truth, adopted these "Darshan Shastras" as a part of their creed and allowed all those who were at all disposed to do so to deduce all their ideals and code of life from them rather than from the "Vedas", "Puranas" or any other religious code or scripture whatsoever.

This was then the whole "Religion," both "revealed" and "evolved", of "Hinduism". While the whole of it was to be *preserved* by *all* the "Hindus" as a *common heritage*, every individual was free to make use of *any part of it* he liked for his own self according to the stage of his Soul's Evolution or his own cultural development, it being further assumed that all individuals would pass through at least the more important phases of this whole structure at different periods according to their education and emotional or intellectual growth or development. *Perfect Religious "Liberty" and Tolerance" thus became the cardinal principles of "Hinduism" and no one, according to it, was to be maligned or persecuted for whatever religious views he held, so much so that "Kapil", the great agnostic philosopher, found an honourable place amongst the "Aryan Sages" and "Charvak," one of the greatest athiests that India has produced, was left quite free to propagate his ideas amongst the people and was respected like all other "Pundits" regardless of his particular religious views!*

There were thus going to be as many different "religious sects" within the ranks of the "Hindus" as the number of alternatives out of the above that were likely to appeal to different classes or groups thereof. This was, however, necessary both from the point of view of the discovery of the real truth as well as in order to give the individuals perfect liberty to



follow any religious creed they liked. But since that was bound to lead to a disruption of Society, the leaders of "Hinduism" then laid down certain "Principles" of 'Dharma' or the "Binding Force of Society." It was because Society could also be bound together in this way that "Hinduism" could give so much religious liberty to its members. If these "Principles" were not observed, the only other way in which Society could remain bound together was by enforcing the same "religious creed" on all its members. The observance of these "Principles" was thus necessary in order to retain perfect religious liberty and because the latter was desired by all as well as deemed necessary to be given to the individuals by the "Aryan" Sages, they insisted on the retention of these "Principles" as an essential part of "Hinduism". These "Principles" were nowhere expressly stated but all "Hindus" were implicitly expected to conform their behaviour thereto. If any individual acted in opposition thereto, he was first looked upon with disapproval, then with disfavour, then with positive suspicion according as the number thereof in opposition to which he was acting increased, and when he flouted all of them, he was discarded from "Hindu" Society even though he still continued to believe in any of the "Hindu" "religious creeds". This was only proper, for if all or most of these "Principles" were flouted, Society would either have had to impose a single religious creed on all or fall asunder. These "Principles" may formally be stated as follows:—

1. All "Hindus" were to call and refer to themselves as 'Hindus.'

2. All "Hindus" were to have 'Sanskrit-derived' names or those that could pass as such for themselves



as well as for their Gods and other religious personages and terms.

3. All "Hindus" were to *ally* themselves with the "Hindu" group for life and death as against any and all other *external* groups in the whole world in the sense that if ever the former were to come into conflict with the latter, they would stand shoulder to shoulder with the first and never prove a traitor to it by joining the second for any reason whatsoever.

4. All "Hindus" were to wish, aspire and work for the glory, greatness and welfare of the whole "Hindu" group more than for any other *external* group in the whole world.

5. All "Hindus" were to have the "Shikha" as an external emblem to show that they were "Hindus" and in order to distinguish them from the "Non-Hindus".

6. All "Hindus" were to live, dress and behave *as far as possible* in the "Hindu" style, fashion or manner.

7. All 'Hindus' were to thoroughly acquaint themselves and to mould their lives as far as possible in accordance with the Ideals and the culture of the 'Ramayana,' the 'Gita' and the other "Hindu" Sacred Books *whether they regarded them as "Scriptures" or as mere "Histories" and treated their Heroes as "Gods" or only as human beings.*

8. All "Hindus" were to regard the whole Theology, Philosophy, Scriptures and Literature of "Hinduism" *as their own common heritage*, even though they themselves were concerned with or interested in only a part of it.



9. All "Hindus" were to be tolerant of the religious and the social beliefs, ideals and customs of the various sects of "Hinduism" as well as of all other peoples in the world, *provided they also did the same*, and were to give to all others the same liberty of thought, speech and action as they claimed for themselves, though they could always try to convert others to their own views or creeds by means of private or public "Shastrarthas" or discussions.

10. All "Hindus" were to respect the various "Caste" regulations prevalent in Hindu Society, *though they were free to recognise no Castes so far as they themselves were concerned and were also at liberty to marry whomsoever they liked with the consent of the other party within or without the 'Hindu' fold*. If they married an individual of any other 'Caste' except their own, both the parties were to automatically cease to be the members of their respective 'Castes' and they and their descendents were thereafter to belong to what may be described as a 'No-caste' group.

11. All "Hindus" were to abstain from "Cow-killing" and "Beef-eating", whether they did or did not respect or worship the "Cow" in addition thereto.

12. All "Hindus" were to observe certain minimum standards of cleanliness of body, diet, dress and housing *if they wanted to enjoy all the privileges of "Hindu" Society*.

13. All "Hindus" were to regard the Ancient History of India as their own history and to adore the best heroes of that history even though they themselves were descended from people who had fought against or had been defeated by those heroes—"Group-



heroes" thus getting a preference over even one's own particular ancestors.

14. All "Hindus" were to celebrate or take part as far as possible in all the more important 'Hindu' festivals, such as "Ram-Naumi", "Raksha-Bandhan", "Krishna-Janma-Ashtmi," "Dasehra," "Durga-Puja," "Diwali", "Basant-Utsav", "Holi", "Kumbh," "Ardh-Kumbh" and others. As some of these festivals were connected with some "Gods" or 'Avatars," those who did not believe in these "Gods" or "Avatars" were to regard them as "Maha-Purush" or "Heroes" and then take part in the festivals held in their honour without in any way trying to injure the feelings of those who preferred to treat them in the former way.

15. And finally, all "Hindus" were as far possible to cremate their dead.

These were then all the various "unwritten" Principles of "Hindu Dharma," the observance of which was made incumbent upon every "Hindu". As "Hinduism" did not insist upon any particular "religious" views but only on the observance of these Principles, it was not a "Religion" in the sense of a particular set of "Theological" doctrines,—though almost all kinds of "Theologies" were represented amongst its various creeds,—but a "Dharma" or "Binding Force of Society" which bound together all its adherents into a single well-knit unit. An *Ideal Indian National Church* under the name of "Hinduism" thus came into existence which bound together all the people of India into a common National unit, known as the Hindu Nation, on the only safe, sound and permanent basis on which it was at all possible to do so. Since "Tolerance" of all "Religions" was the cardinal principle of



"Hinduism", all "Hindus" were left perfectly free to follow any "Religion" they liked, whether it was derived from the 'Vedas', the 'Puranas,' the Epics or the 'Darshan Shastras.'

But though 'Hinduism' had thus evolved a most wonderful and perfect technique of presenting to the world all possible Types of religious views—any one of which could be freely adopted by all individuals according to their own faith and conviction and the particular stage of development which they had attained,—and still keeping the whole society strictly bound together by imposing upon all its members the duty of observing a number of unwritten 'Dharmic' principles, the mere classification of all kinds of religious views into certain broad Types could not suffice. For within each different Type thereof, there could be *all sorts of differences of details* which no amount of human ingenuity could foresee or exhaustively classify. While, therefore, it was impossible that any 'Religion' could be born, after 'Hinduism' had been fully evolved, which could claim to be wholly 'new' in its very 'essence' or from the point of view of its broad principles, *any number of them* could come into existence at all times which could be regarded as 'new' *from the point of view of their innumerable details*. According to the general principles of 'Hinduism', however, even that did not matter at all if only the leaders of all these 'new' religions were willing to supplement them with and subordinate them to the general requirements of Hindu 'Dharma' and make the strict observance of the principles of that 'Dharma' an integral part thereof.

Two new 'Religions', in that limited sense of the term 'new' that we have referred to above, known as



'Jainism' and 'Buddhism', thus arose in India about twenty-five centuries ago. Ordinarily speaking, since both of them had sprung up from the 'Sankhya Darshan Shastra', if only their founders and adherents had always taken care to also supplement them with and subordinate them to the 'Dharmic' part of 'Hinduism', even the very fact of their having come into existence at all might have passed unnoticed. But though the 'Jains' always adopted a mild attitude, the 'Buddhists' gradually became more and more aggressive and disrespectful of the various 'Dharmic' Principles of 'Hinduism'. Side by side with this, they formed independent organizations of their own, separate from and in direct opposition to those of the 'Hindus', through whose auspices they soon converted the vast majority of the latter to their fold. The 'Brahmins', the leaders of 'Hinduism', were then the only people who remained faithful to it and the heroic way in which they stuck the sacred books of the 'Hindus' to their bosoms and hid themselves in mountain caves and jungles in order to save them from destruction at the hands of the Buddhist monks, is one of those incidents of history which entitles those who suffer for any cause to the everlasting love, respect and admiration of those at least to whom that cause is dear in any way!

This state of things lasted for about a thousand years. A Saviour of "Hinduism" then appeared in the person of Jagad-guru Shri Shankaracharya Ji Maharaj who transformed the whole life of India in the twinkling of an eye, as it were. Taking birth in Maiabar in the Ninth Century A.D., he finished all his education at an extremely early age and left his home with the permission and the blessings of his mother with the express purpose of converting the



whole country to 'Hinduism.' With that goal in view, he first went to the abode of "Mandan Misra"—the greatest Buddhist priest and authority of the day,—held a "Shastratha" or public discussion with him, defeated him, made him his disciple and then went out with him for further conquests. Fortress after fortress of Buddhistic glory was then attacked, captured and reflagged! One triumph led to another; the boy prodigy was doing wonders; "Buddhism" was only a house of cards; it fell on the first magic touch of a master magician! Shanker! Shankar!! was the rage of the day!!! The whole of India fell at his feet; emotions were aroused to the highest pitch; men, women and children wept in their love for him!!! Was he an "Avatar"? Was he Lord Siva Himself, as his name connoted? Who knew? Who could tell? His exploits were before all, his credentials were not required! He had done what no other man could do. In nearly a decade, he had changed the whole face of India. "Buddhism" had gone, though a few "Buddhists" remained! "Hinduism" had once more become the accredited faith of the greater part of India!

Having done this work, Jagad-guru Sri Shankaracharya Ji retired. The great transformation which he had brought about in the whole life of this country by converting the vast majority of the 'Buddhists' to the 'Hindu' fold had a most chastening effect on those of them who still preferred to remain so and they, along with the 'Jains,' were now, therefore, generally willing to be bound together with the 'Hindus' into a common National polity. They thus gradually accepted the various unwritten Principles of 'Hinduism' and merged themselves into the general body of the 'Hindus'. The leaders of 'Hinduism'



also gladly allowed them to do so and incorporated their 'Religions' into 'Hinduism' after supplementing them with and subordinating them to the general requirements of 'Hindu Dharma.'

The pattern was now set for the whole of India. The founders of all new 'Religions' or 'Religious Sects' that subsequently arose therein—such as 'Sikhism,' the 'Brahmo-Samaj,' the 'Prarthana Samaj,' the 'Arya Samaj,' the 'Dev Samaj,' the 'Radha-Swami Satsang,' the 'Theosophical Society' and others—have generally *explicitly or implicitly* supplemented them with and subordinated them to the general requirements of 'Hindu Dharma.' Their new 'Religions' or 'Religious Sects' have consequently come to be treated as a part of 'Hinduism' and their adherents have been regarded as 'Hindus' and given all the privileges of 'Hindu Society' without any reservations whatsoever.

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### Chapter III. The Rise and the Growth of Islam

We would now pass on to describe the rise and the growth of 'Islam.'

We may begin by pointing out that besides the many new 'Religions' or 'Religious Sects' that arose in India, four new 'Religions' were also born in various parts of Western Asia at different times, namely, 'Zorasterism,' 'Hebrewism,' 'Christianity' and 'Islam' or 'Muhammadanism'. The last of these 'Religions,' with which alone we are concerned here, arose in Arabia near about the beginning of the Seventh Century A. D. The founder of that religion, the



Great and Holy Prophet, Hazrat Muhammad Sahib (Peace be on him), after studying the conditions of his country found that its people were still so little advanced in the scale of civilization that it was no use putting before them the most perfect Philosophies or the highest forms of Idealism. Christianity had tried to do both these things to some extent and had consequently failed to make any effect on the primitive Arabs, inspite of its being in existence in a neighbouring land for full six hundred years. The finer songs of "Hinduism" which were still vibrating on the banks of the "Jamuna," the "Madhu-bans" and the "Kunj-galies"; the emotional thrillers of the same which were lying scattered in the form of "Harishchandra-ghat", "Chitrakoot," "Panchvati" and a thousand similar other spots in various parts of India; the enchanting Philosophies thereof which were serving as the solace of their lives to an innumerable "Schaupenhauers" throughout the whole length and breadth of the "Himalayas"; and the venerable "Sitas"; "Lakshmans," "Bharats" and a thousand other heroes of the same, the very mention of whose names used to bring tears of love to the eyes of the Indian people, —all these things would have equally fallen flat on the Arabs of those days! Even the echoes of the much simpler "Buddhism" which had been heard in and responded to from far-off China, Mongolia, Annam, Siam and Burma had failed to touch the Arab heart! What was Hazrat Muhammad Sahib then to do? Not that he did not know all these things. Being the Prophet of God, he must have known what beauties of life the Creator had already scattered in India; what divine songs He and His Flute had already sung on the banks of the "Jamuna"; what solace He had already provided for thirsting humanity in the "Upanishads" and the "Gita"! But he had



come to solve a problem in human evolution ; he had come to do what no other prophet, man or religion had yet been able to do for the poor Arabs ; he had come to put into practice the eternal truth of "Hinduism" that people of different stages of evolution cannot have the same religion ! He was not creating a new religion *for himself* but *for the Arabs*—his critics should never forget this ! It was a problem in Psychological Readjustments which he had to solve. It was the same problem which made John Stuart Mill say *not all that he himself believed but only as much as the people could bear* ! It was the same problem which makes us play chess or run in a race *not always at our best or full speed but only at that level of it which may just enable us to win* ! And the wonderful way in which he solved that problem ; the reserves of boundless physical bravery, emotional enthusiasm, religious fervour and intellectual keenness which he at the same time opened out in the Arabs and the high pedestal of culture and civilization on which he at once placed them during the course of a few decades entitles him to the love, respect and admiration not only of the 'Muslims' but of all right-thinking men and women throughout the world, to whatever race, religion or community they might belong !

With regard to the actual content of "Islam," we may note that its three cardinal principles were the beliefs in the existence of one Formless or "Nirakar," Omni-potent and Omni-present God, in the Prophethood of Hazrat 'Mumammad Sahib' himself and in the revealed nature of the 'Holy Quran' wherein there was a detailed description of the origin and the nature of this world in relation to life after death ; a wholly new set of theological doctrines, a new code of laws, morals and ideals and elaborate rules



with regard to the performance of religious worship and pilgrimages, the observance of festivals and fasts and the bestowal of gifts and charities.

This is then how "Islam" or "Muhammadanism" came into existence and what it was in a nutshell. At first the Holy Prophet was not quite successful in his mission of teaching his new religion to the Arabs but he soon began to receive attention, so much so that the whole of Arabia within a very short time took to "Islam". Not only this, in their overzeal for their new faith and forgetting their Holy Prophet's sacred injunction that "there is no compulsion in religion", the Arabs now set out to convert the whole world to "Islam" with swords and axes in their hands,—swords and axes which the Holy Prophet had used in self-defence, not for aggression against anybody—and to dig out the very foundations of all other civilizations right upto Spain in the west and India in the east! Their newly-awakened spirits, their wonderful team unity and their remarkable religious enthusiasm made the heads of proud Athens, Rome and Madrid fall at their feet in no time, as it were! Baghdad and Symerna were theirs in a day! Persia was laid low and some of the "Parsees" fled to India! Kabul, Ghazni, and Kandhar fell without much resistance! And last but not least, Makran (Baluchistan) and that part of Sind which was to the west of the "Hakra" or the "Lost River," was also occupied by them as early as 712 A. D. under the leadership of Mohammad, son of Kasim! Beyond that they could not proceed for full five hundred years, except by fits and starts and for short periods only—so strong was India as compared to the rest of the world at that stage of her history!

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## Chapter IV. The Afghan and the Mughal Conquests of India

Let us now see how the Afghans and the Mughals conquered India near about the end of the Twelfth and the beginning of the Sixteenth Century A. D. respectively.

Three centuries after the Arabs had conquered the whole of Western Asia and converted it to 'Islam,' Amir Sabuktigin and Mahmud of Ghazni began to make repeated invasions of India. They did not, however, succeed in conquering the country and, therefore, went back every time after looting some of its rich temples and individuals.

Two centuries after this, Muhammad of Ghor again set out and made a strong determination to conquer the country. In pursuance of this goal, he made eighteen different invasions thereof. In the first seventeen of these invasions, he was badly defeated by Maharaja Prithviraj, King of Delhi, who let him off every time after accepting a mere verbal apology. On the last and eighteenth occasion, however, when that traitor, Jai Chand, King of Kanauj, came over to his side, Muhammad of Ghor at last succeeded in defeating Maharaja Prithviraj who was then taken to Ghor and there killed. Muhammad of Ghor then himself retired to his native-land after leaving the administration of the conquered territories in the hands of Kutub-Uddin. Successive dynasties of the Afghan or Pathan Kings then ruled over quite a large part of Northern India for full three hundred years.

The Mughals then conquered the country under their great leader, Shahanshah Baber. Five great



Mughal Emperors then successively ruled over the country for nearly two hundred years, after which the Mughal Empire gradually dwindled away and the sceptre again passed into the hands of the 'Hindus,' as we shall shew in the next chapter.

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## Chapter V. The Hindu Reconquest of India

Let us now see how the 'Hindus' reconquered India and once more became its rulers.

We may begin by pointing out that after the Afghan conquest of India, the descendents of most of the Hindu rulers of Northern India migrated to Rajputana and founded new Kingdoms there. Under their leadership, the whole 'Hindu Nation'—its princes and peoples, its militant and non-militant classes, its men, women and children—now began to put up a strong fight against the invaders for the liberty of its country and for the protection of its 'Religions,' 'Culture' and 'Civilization.' In this struggle which lasted for full five hundred years, the 'Hindus' showed such a great spirit of self-sacrifice and bravery that the very mention thereof fills every 'Hindu' heart with ecstasy even till today! Tons and Tons of the best blood of 'Hindu' patriots were poured into the valleys of 'Haldighat'! The whole populace of 'Chittor' and the neighbouring lands effaced itself out completely before it allowed the flag of the fortress to be lowered! 'Padmini' and her fair comrades made the whole world look aghast with wonder at the stuff the great Hindu people were made of by walking merrily singing their way into the burning furnace while perfor-



ming 'Jauhar' in order to escape falling into the hands of of the invaders ! Maharana Pratap spent away his whole life in fighting single-handed against the mighty Mughal Emperor! Amar Singh Rathore performed miracles with his bravery as had never been seen before ! Guru Teg Bahadur played a stunt with his life and left the whole Mughal Court simply bewildered ! Haqiqat Rai, a small boy, allowed himself to be buried alive rather than give up his faith ! The very names of Guru Govind Singh and Banda-Bairagi became an object of terror to the invaders ! And the hills of Mahabaleshwar and Panchgini and the valleys of Poona, Satara and Wai became the chief home of Indian Freedom and resounded day in and day out with the war-cries of Sivaji and his heroic bands which sent vibrations throughout the whole length and breadth of India filling every Hindu heart with new hopes and aspirations for the future of his nation and country !

But while this brave struggle on the part of the Hindus for the survival of their race, the freedom of their country and the protection of their religions, culture and civilization against the onslaughts of the foreigners was going on, their ranks were being gradually thinned by the forced and the voluntary conversion of a large number of them to 'Islam'. In spite of this thinning of their ranks, however, the manifold sacrifices and the prolonged efforts made by them to regain the freedom of the country at last bore fruit and they finally succeeded in overthrowing the power of the foreigners throughout the greater part of India. The 'Hindus' then virtually became the masters of the whole country once more near about the year 1727, when Baji Rao I, the Peshwa, became the ruler of the Marahittas, and continued



to rule over it for *nearly a century* till the year 1818, when the Marquess of Hastings affected the General Settlement of India and the sceptor passed into the hands of the British. The climax of the 'Hindu' power during this period was reached near about the year 1760 when "almost the whole of India, from the Himalayas and the Indus to Tanjore" was dominated by the Marahttas, (V. A. Smith's "The Oxford Student's History of India," P. 233) or was in the hands of the "Rajputs", the "Jats" and the "Sikhs," all of whom founded new Kingdoms of their own in different parts of the country.

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## **Chapter VI. The Establishment of British Rule in India**

We would now describe how the British finally succeeded in establishing their own supremacy over the country and how the relations between the 'Hindus,' the 'Muslims' and the other communities of India have been developing under their rule.

We may begin by pointing out that though the British first came to India, under the auspices of the English East India Company, for purely trade purposes, they soon acquired political power in the country and ultimately became its rulers. Their power in India was first finally consolidated in the year 1818 when the Marquess of Hastings affected the General Settlement of India. After the Great Mutiny of 1857, the rule of the East India Company was replaced by that of the British King and Parliament, which state of things subsists till today.



Passing on next to describe how the communal history and the political life of India have been shaping themselves during the British rule, we may note that many developments have taken place during this period which have created a wholly new and novel situation in the country. The most important of these developments has been that the ranks of the 'Hindus,' which had already been greatly thinned during the Afghan and the Mughal rules by the conversion of quite a large number of them to "Islam", were now further reduced by the conversion of many of them to "Christianity". Instead of being identical with the whole "Indian Nation", therefore, as they had been at the time of the "Afghan" invasion of India, they were now reduced to the status of a mere "Community" of India, along with many others. Next in importance to this has been the fact that the "Muslims" of India who had hitherto been identical with the "foreign invaders" of India, now came to consist *mainly* of "Hindu" converts to "Islam" and thus also became a mere "Community" of India itself, of *which the descendents of the "foreign invaders" now formed only a very small part*. And finally, besides these two "Communities", the "Indian Christians," the "Parsees", the "Indian Jews" and many other foreign domiciled "Communities" also came into prominence or existence in the country during this period. The individual members of all these "Communities" have since then been living quite peacefully and even on very good terms with one another but *as Communities* they are still living quite apart and aloof from one another and taking very little interest in one another's life or progress. Out of all these "Communities", the "Hindus" and the "Muslims" have very often been fighting with one another on all sorts of "Communal" and "Personal" "Issues", with the result



that "Hindu-Muslim Riots" have become a regular and recurring feature of our body politic.

The whole of the old structure and technique of "Hindu Nationalism" is, however, still continuing to exist and function within the fold of the "Hindu Community" of to-day. Those "Hindu" leaders, therefore, who believe that *this is the only safe, sound and stable type of "Nationalism" that India knows of or can adopt*, have formed themselves into a group, known as the "Hindu Mahasabha," which aims both at protecting the "Hindus" against all kinds of attacks thereupon from the side of the other communities or their members as well as at making "Hindu Nationalism" once more a living force. *But as the leaders of the "Hindu Mahasabha" have not been able to evolve a plan of absorbing the followers of all other foreign-boy "religions" into the "Hindu" fold, they have not yet succeeded in knitting together all the people of India, as they are at present constituted, into an Ideal "Hindu Nation."*

The second best alternative, therefore, which the leaders of India could adopt and have actually adopted was and has been a patched-up type of "Indian Nationalism" in accordance with which all the existing "Communities" of India are sought to be brought together to form a single "Indian Nation" without actually merging them into a single homogenous group. This type of "Indian Nationalism" is at present advocated by the Indian National Congress and the Indian National Liberal Federation, as a result of whose endeavours, under the leadership of Mahatma Gandhi and Sir Tej Bahadur Sapru respectively, the vast majority of the "Hindus" and many "Muslims," "Christians" and "Parsees" have gradual-



ly come under its sway and influence. In spite of the rapid and marvellous growth of this type of "Indian Nationalism," however, the various communities of India are still as far apart from one another as they ever were at any time before and both the number as well as the intensity of "Hindu-Muslim Riots" have increased to a very great extent. Those who recognise the "patched-up" nature of this type of "Indian Nationalism" are not surprised that this should have been so but they do not know how anything better than that can yet be evolved.

Thus the "Hindus" and the "Muslims" of India still remain divided into two different camps. Not only this, an influential section of the latter, under the leadership of Mr. M. A. Jinnah and the Muslim League, have lately gone to the extent of demanding a partition of the whole country between these two communities so that they may live separately from one another as two different "Nations". This attitude of the "Muslim" leaders is strongly resented by all "Hindus", "Christians" and "Parsees" and also by all those Indian "Muslims" who believe in the unitary character of India and are trying to evolve a common "Indian Nation" out of all the heterogeneous communities that are at present residing therein. The whole atmosphere of the country has thus become fully surcharged with excitement and passion and nobody knows where all this is going to end or lead both the major communities as well as the whole country!

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## Chapter VII. Our New Scheme of Reconsolidating and Extending the 'Frontiers' of 'Hinduism'

We shall now proceed, as already proposed, to deal with all the various problems of 'Hindu-Muslim Politics', one after the other, and suggest what we regard as the most appropriate solutions thereof. In this chapter, we would present our new scheme of reconsolidating and extending the 'Frontiers' of 'Hinduism' so as to admit all the Indian 'Muslims', 'Christians', 'Parsees' and 'Jews' to its fold, without requiring them to give up their existing 'Religions', and thus evolving a compact, united, well-knit and an Ideal 'Hindu Nation' in India.

We may begin by pointing out that, as we have already stated in a previous chapter, since 'Hindu Nationalism' took birth in, was specially evolved for and has from times immemorial been reigning supreme in the whole of India, *it is the only ideal, solid and permanent type of Nationalism which India knows of or can have*. According to the wonderful technique of this 'Nationalism', the 'Hindu' leaders were able to preserve the unity, integrity and solidarity of the whole 'Hindu Nation' by incorporating all new India-born 'Religions' and 'Religious Sects' into the 'Hindu' fold after supplementing them with and subordinating them to the general requirements of 'Hindu Dharma'.

*It is a pity, however, that the same process of incorporating all "new" religions into "Hinduism", after supplementing them with and subordinating them to the general requirements of 'Hindu Dharma', was not*



applied by its leaders to those of them that were born outside India. This is specially to be regretted when it is remembered that there were only four such religions that required to be taken note of, namely, "Islam", "Christianity", "Zorasterism" and "Hebrewism". If the "Hindu" leaders had "Hinduised" these religions as soon after they had been born as possible, all those "Hindus" who might have preferred any one of them to any of the existing "Hindu" creeds would thereby have been enabled to adopt them without ceasing to be "Hindus" and all those foreign adherents of these religions that might have come to India could easily be made "Hindus" and incorporated into the "Hindu Nation" without giving up or having to give up their own religions ! The wonderful solidarity of the great "Hindu Nation" could then have never been impaired in any way nor could it ever have been reduced to the status of a mere "Community", as it at present has been, by the influx of any number of foreign immigrants into the country or the conversion of any number of "Hindus" to those foreign-born faiths ! And the same process could be applied to any new "religions" that might still be born anywhere in the world in future and the ever-lasting solidarity of the whole "Hindu Nation" under all circumstances whatsoever would thus have been permanently assured.

It is never too late to do the right thing, however. We, therefore, suggest that the 'Hindu' leaders should at once start a 'Hindu Samaj' under whose auspices all the various sects of the 'Hindus'—'Vedantists', 'Vaishnavas', 'Shaivs', 'Shakts', 'Arya-Samajists', 'Brahmo-Samajists', 'Dev-Samajists', 'Prarthna Samajists', 'Radha-Swamies', 'Kabir-Panthies', 'Sikhs', 'Jains', 'Buddhists', 'Theosophists',



'Athiests, 'Free-thinkers' and others—should be brought together on one common platform and four subordinate 'Samajes' should also be started for admitting the 'Muslims', the 'Christians', the 'Parsees' and the 'Jews' to the 'Hindu' fold after 'Hinduising' their respective 'Religions'. These latter four 'Samajes' in our view should be known as the 'Nirakar Samaj' for the 'Muslims', the 'Prem Samaj' for the 'Christians', the 'Agni-Pujak Samaj' for the Parsees and the 'Gyan-Samaj' for the 'Jews'. The 'Principles' of all these 'Samajes' would consist of two different 'parts', to be known as the 'Dharmic' and the 'Religious' parts respectively. The 'Dharmic' principles of all these 'Samajes' would be the same and would always take precedence over the 'Religious' ones. The 'Religious' principles thereof, on the other hand, would differ from one another and would be exactly the same as the 'Principles' of those foreign-born 'Religions' which these 'Samajes' are meant to replace. The constitution of each one of these 'Samajes' would thus begin by first stating its 'Dharmic' principles as follows:—

1. The members of this 'Samaj' would all *call* and *refer to themselves* as 'Hindus'.

2. The members of this 'Samaj' would all have 'Sanskrit-derived' names or those that could pass as such for themselves as well as for their Gods and other religious personages and terms.

3. The members of this 'Samaj' would all *ally* themselves with the 'Hindu' group for life and death as against any and all other *external* groups in the whole world in the sense that if ever the former were to come into conflict with the latter, they would stand



shoulder to shoulder with the first and never prove a traitor to it by joining the second for any reason whatsoever.

4 The members of this 'Samaj' would all wish, aspire and work for the glory, greatness and welfare of the whole 'Hindu' group more than for any other *external* group in the whole world.

5. The members of this 'Samaj' would all have the 'Shikha' as an external emblem to show that they were 'Hindus' and in order to distinguish them from the 'Non-Hindus'.

6. The members of this 'Samaj' would all live, dress and behave *as far as possible* in the 'Hindu' style, fashion or manner.

7. The members of this 'Samaj' would all thoroughly acquaint themselves and mould their lives as far as possible in accordance with the Ideals and the Culture of the 'Ramayana,' the 'Gita' and the other 'Hindu' Sacred Books, *whether they regarded them as 'Scriptures' or as mere 'Histories' and treated their Heroes as 'Gods' or only as human beings.*

8. The members of this 'Samaj' would all regard the whole Theology, Philosophy, Scriptures and Literature of 'Hinduism' *as their own common heritage,* even though they themselves were concerned with or interested in only a part of it.

9. The members of this 'Samaj' would all be tolerant of the religious and the social beliefs, ideals and customs of the various sects of the 'Hindus' as well as of all other peoples in the world, *provided they also*



*did the same, and would give to all others the same liberty of thought, speech and action as they claimed for themselves, though they could always try to convert others to their own views or creeds by means of private or public 'Shastrarthas' or discussions.*

10. The members of this 'Samaj' would all respect the various 'Caste' regulations prevalent in Hindu Society, though they would be free to recognise no Castes so far as they themselves were concerned and would also be at liberty to marry whomsoever they liked, with the consent of the other party, within or without the 'Hindu' fold. If any of them married an individual of any of the existing 'Hindu' castes, the latter would automatically cease to be a member of that 'Caste' and both these parties as well as their descendents would henceforth belong to the 'No-caste' group of the 'Hindus.'

11. The members of this 'Samaj' would all abstain from 'Cow-killing' and 'Beef-eating', whether they did or did not respect or worship the 'Cow' in addition thereto.

12. The members of this 'Samaj' would all observe certain minimum standards of cleanliness of body, diet, dress and housing *if they want to enjoy all the privileges of 'Hindu' Society.*

13. The members of this 'Samaj' would all regard the Ancient History of India as their own history and adore the best heroes of that history even though they themselves were descended from people who had fought against or had been defeated by those heroes—'Group-heroes' thus getting a preference over even one's own particular ancestors.



14. The members of this 'Samaj' would all celebrate or take part as far as possible in all the more important 'Hindu' festivals, such as 'Ram-Naumi', 'Raksha-Bandhan', 'Krishna-Janma-Ashtmi', 'Dasehra', 'Durga-Puja', 'Diwali', 'Basant-Utsav', 'Holi', 'Kumbh', 'Ardh-Kumbh' and others. As some of these festivals are connected with some 'Gods' or 'Avatars', if they did not believe in these 'Gods' or 'Avatars', they would regard them as 'Maha-Purush' or 'Heroes' and then take part in the festivals held in their honour without in any way trying to injure the feelings of those who preferred to treat them in the former way. Besides these festivals, the members of this 'Samaj' would also have their own special festivals, which the rest of the 'Hindus' would also then join *without associating themselves with the religious beliefs or practices that give rise thereto or are connected therewith.*

15. And finally, the members of these 'Samaj' would all as far as possible cremate their dead.

The constitution of each one of these 'Samajes' would then proceed to describe its 'Religious' principles *which would be exactly the same as the principles of the corresponding 'Religion' which each one of them is meant to replace*, except in so far as it may be necessary to modify them in order to bring them into harmony with the 'Dharmic' principles noted above. In the case of those of these 'Religious Principles' with regard to which there are any differences of opinion between the followers of different 'Sects' of the same 'Religion,' *all the different views on the subject should be adopted at the same time, making it optional for the members of these 'Samajes' to follow any one of these alternatives*



they liked. The problem arising out of the existence of two or more 'Sects' within most of these foreign religions would thus be solved without creating any new 'Sects' within these 'Samajes' themselves.

*We earnestly appeal to the 'Hindu' leaders to put the above scheme into actual operation without any further delay, after making any improvements or modifications therein that they may think advisable. We further appeal to all our 'Muslim,' 'Christian,' 'Parsee' and 'Jew' compatriots and their various organizations to give their most careful consideration to the above proposals and request those of them that accept them to cooperate with the 'Hindu' leaders in bringing them into existence as soon as possible. They could, if they liked, even start their own respective 'Samajes' themselves but as these 'Samajes' would even then have to be recognised by the 'Hindus' in some way before they can be formally admitted to the fold of 'Hinduism' and their members are given all the privileges of 'Hindu Society,' it would be better if the work of creating them and drafting their constitutions is taken up by the 'Hindu' leaders themselves so that they may come to be recognised as a part of 'Hinduism' from the very beginning. The task of formulating the constitutions of the 'Hindu Samaj' and the other four 'Samajes' referred to above would necessarily take some time. As soon, however, as this work is done, they should be formally declared as having been 'opened'. A raging and tearing propaganda should then be started from the central and the branch offices of the 'Hindu Samaj' and the other four 'Samajes,' carrying the new message to every 'Muslim,' 'Christian,' 'Parsee' and 'Jew' man, woman and child throughout the whole length and breadth of India. This should be a 'Mass Contact' programme and*



should not be confined merely to the leaders and the intellectuals of the various 'Non-Hindu' communities—though their co-operation would be most valuable. The 'Hindu' and the 'Non-Hindu' masses of India have long been pining to embrace one another as blood-brothers! Their differences of 'Religions' have, however, hitherto prevented them from so doing and have even led them to periodically indulge in mutual carnage and man-slaughter. As soon, therefore, as they would find that some real practical way has been found for bringing them together on one common platform and merging them into one common national unit *without even requiring them to give up their existing 'Religions'*, the impulse to come together would be so over-powering that no force on earth would be able to check or resist it in any way! Let the 'Hindu' leaders, therefore, at once start these 'Samajes' and explain to every *individual* 'Muslim', 'Christian', 'Parsee' and 'Jew' what they stand for and we are confident that the rush to join them would be so great that they would be simply thrilled! The thing would soon spread like wild-fire! Even if our expectations do not come out to be true, *whatever success we thus get would take us that much nearer to our goal.* Rome was not built in a day! Nations similarly require some time to rebuild themselves! The havoc wrought by full seven hundred years of our history cannot be mended or set right in the twinkling of an eye or by mere wishes! It requires deep penetrating thinking, unshakeable faith and hard work. *Let us, therefore, awake, arise and apply ourselves to our new task and never falter or stop till the final goal has been attained!*

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## Chapter VIII. A few words of Advice to our Muslim, Christian, Parsee and Jew Compatriots.

We have now to address a few words of advice to our 'Muslim', 'Christian', 'Parsee' and 'Jew' compatriots in connection with our new scheme.

We may begin by pointing out that a 'Religion' simply means a set of theological doctrines. As soon, however, as any "Religion" is born anywhere in the world, the "Culture" of the country where it takes its birth or which becomes its chief centre, generally comes to be associated with it and is wrongly regarded as an essential part thereof. "Islam" as a "Religion" has thus come to be associated with the "Arabian", "Turkish" and "Persian" "Civilizations" and "Cultures" and "Christianity" with the "European" 'Civilization' and 'Culture'. As a matter of fact, however, these 'Religions' and the various 'Civilizations' and 'Cultures' that are at present associated with them are really wholly different things and should not be mixed together in any way. The acceptance of 'Islam' or 'Christianity' as 'Religions' should not consequently mean that one should also accept the 'Arabian', 'Turkish', 'Persian' or 'European' 'Civilizations' and 'Cultures' along with them. Not only this, when it is remembered that every country gradually comes to evolve that particular type of 'Civilization' and 'Culture' which is best suited to it, it can even be said that the *inhabitants of every country, while adopting any foreign 'Religion', should as far as possible try to remain faithful and continue to stick to the 'Civilization' and 'Culture' of their own country.* If they take care to do so, they would very seldom come into conflict with



the rest of their countrymen and can continue to live as amicably and harmoniously with them as they would have been doing before. They would at the same time be serving their own country also to some extent as the 'Civilization' and 'Culture' of every country generally comes to consist of those things that are most conducive to its welfare, progress and prosperity. That is also why the inhabitants of every country hate more those who give up its 'Civilization' and 'Culture', even though sticking to its 'Religion' or to any one of its various 'Religions', than those who merely give up its 'Religion' or 'Religions' while retaining its 'Civilization' and 'Culture'. 'Hinduism', as we have already shewn in the previous chapter, is not a 'Religion' but the 'Civilization' and 'Culture' of India as it has gradually come to be. All the 'Religions' born in India have consequently come to be associated with it and it has also in its own turn come to be associated with all of them. Every Indian should, however, be free to adopt any 'Religion' he likes, whether of Indian or of foreign origin. As things stand, however, if anybody at present adopts any 'Religion' of foreign origin, he is at the same time forced to accept the particular foreign 'Civilization' and 'Culture' also which has accidentally come to be associated with it and is obliged to cut himself off completely from the 'Civilization' and 'Culture' of his own country and thus becomes wholly alienated from the rest of his countrymen in every way. *This is both unfair to these converts as well as to the country to which they belong.* We have, therefore, proposed to throw open the gates of 'Hinduism' to everybody so that one may be free to adopt any 'Religion' born anywhere in the world one likes and still be a follower of Indian 'Civilization' and 'Culture' and may also remain a part of 'Hindu Society' and live peacefully and harmo-



niously with the rest of his countrymen as a part of the same 'Social Group' as they. We hope our 'Muslim,' 'Christian,' 'Parsee' and 'Jew' compatriots would realise the full importance and significance of the proposal we have made above and would extend their fullest possible co-operation to the 'Hindu' leaders in working it out into actual practice and then joining the new 'Samajes' that would be started *en masse* !

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## Chapter IX. A Possible Objection and its Reply.

We would now take note of a possible objection that might be raised against our new scheme by some of our 'Muslim,' 'Christian,' 'Parsee' or 'Jew' compatriots and give an appropriate reply thereto.

Those of our Non-Hindu compatriots, it may be observed, who had hitherto been regarding 'Hinduism' as a mere 'Religion', and not as the 'National Ideal' of India, might object to our invitation to them to join its ranks and retort by saying that Indians can also become 'a compact, united, well-knit and an Ideal' Nation if all the 'Hindus' and others embrace 'Islam,' 'Christianity,' 'Zorasterism' or 'Hebrewism.' To this possible contention, we have a very definite and clear reply. *We are not inviting them to accept any of the Hindu 'Religions'—'Vedantism,' 'Vaishnavism,' 'Shaivism,' 'Shaktism' or any other—but only to become 'Nationalists of India' in not only a purely geographical but in a truly all-comprehensive sense.* 'Hinduism' is nothing else but the 'National Ideal of India'. If they had any misconceptions on that score, they should now remove them for ever.



There is and can be no rivalry between a 'National Ideal' and particular 'Religions'. The real antithesis of 'Islam,' 'Christianity,' 'Zorasterism' and 'Hebrewism' are 'Vedantism,' 'Vaishnavism,' 'Shaivism,' 'Shaktism' and other 'Religions' of *India* and not 'Hinduism.' It is for this reason that we are proposing to the 'Hindu' leaders to throw open the gates of 'Hinduism' to all our 'Non-Hindu' brethren also, without requiring them to give up their existing 'Religions.' Can 'Islam,' 'Christianity,' 'Zorasterism,' or 'Hebrewism,' similarly, we ask convert the whole of India to their fold without requiring the 'Hindus' and others to give up their present 'Religions'? If any of their advocates think they can, let them say so and we would dispassionately consider their claims! We are confident that no such contingency can ever arise and our Non-Hindu compatriots would also agree with this when they look at things from this point of view!

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## Chapter X. The Temporary Arrangement—The Need for the Immediate Acceptance of the Ideal of Indian Nationalism.

We would now pass on to describe how we should regulate the relations between the 'Hindus,' the 'Muslims' and the other communities of India till all of them have voluntarily accepted the Ideal of 'Hindu Nationalism' and merged themselves into a mighty 'Hindu Nation' in accordance with our new Scheme.

We may begin by stating that while steadily working for the voluntary acceptance by the whole of



India of the Ideal of 'Hindu Nationalism', till that goal is attained, we should all immediately and temporarily accept the Ideal of pure 'Indian Nationalism'. Under this 'Nationalism', what should be required from every Indian is the observance of only three out of the fifteen principles of 'Hindu Nationalism,' namely, the third, the fourth and the ninth, after they have been restated so as to make them applicable to all Indians. There should thus be only three cardinal principles of 'Indian Nationalism' which may be stated as follows:—

In the first place, every Indian should *ally* himself with the 'Indian' group for life and death as against any and all other *external* groups in the whole world in the sense that if ever the former were to come into conflict with any of the latter, he would stand shoulder to shoulder with the first and never prove a traitor to it by joining the second for any reason whatsoever.

In the second place, every Indian should wish, aspire and work for the glory, greatness and welfare of the whole 'Indian' group more than for any other *external* group in the whole world.

And finally, every Indian should be tolerant of the religious and the social beliefs, ideals and customs of every community living in India, *provided the latter also did the same*, and should give to all others the same liberty of thought, speech and action as he claimed for himself, though he could always try to convert others to his own views or creed by means of private or public 'Shastrarthas' or discussions.

We hope all right-minded persons would agree that these are the *minizum* conditions on which *any*



kind of 'Nationalism' whatsoever can ever be built. All those who are not prepared to be faithful to a country, to work so as to promote its welfare and to live harmoniously with its people, have no right to be where they are and would do well to transfer themselves as soon as possible to any other country which or whose people they hold dearer to their hearts! This is an elementary rule of public morality and applies to all countries and nations equally. We strongly advise the 'Indian National Congress', the 'Indian National Liberal Federation', the All-India 'Hindu Mahasabha', the 'Muslim League' and all other political organizations in the country, therefore, to immediately incorporate these three principles of 'Indian Nationalism' in their creeds and make their observance obligatory on all their members. We also advise the State to make the observance of these three principles obligatory on all those individuals who want to enjoy any right of 'Citizenship' in the country, including the 'Right to Vote' and the 'Right to stand as candidates for any Elected Body' or to retain or secure any employment or business under it in any way.

'Indian Nationalism' can, however, only bind together all the different communities of India into one common group *without actually amalgamating them into one or removing the 'causes of all the various 'Communal Issues' that ever arise between them.* 'Hindu Nationalism', as we have described it above, tries to amalgamate all the various communities of India into a big 'Hindu Nation' and thus finally and permanently puts an end to all 'Communal' controversies and problems that so often arise in India. If, therefore, 'Indian Nationalism' is to attain more or less the same result even though in a less efficacious or more tedious way, it must be further supplemented by a huge



programme of preventing and controlling the occurrence and the recurrence of all the 'Communal Issues' that so often arise between the various communities of India. In the next fourteen chapters, therefore, we would take up the various problems that give rise to these 'Communal Issues' one after the other and show how they should be handled and solved so that these 'Issues' may never arise at all or may do so as rarely as possible.

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## Chapter XI. The Problem of 'Pakistan'

We would first proceed to consider the problem of 'Pakistan' which is at present creating the greatest tension between the 'Hindus' and the 'Muslims.'

We may begin by pointing out that we stand solidly and uncompromisingly behind the Ideal of 'Akhand Bharat' or 'Unitary India' and are, therefore, opposed to the whole Ideology and scheme of 'Pakistan' as it has been advocated by Mr. M. A. Jinnah and the 'All-India Muslim League' as well as to all other schemes for the dismemberment of our country in any form or shape and would resist their introduction by all possible means and with all the resources that we have at our disposal. We are also consequently uncompromisingly opposed to that part of the Cripps' Proposals and Scheme that give the 'Right to Secede' to the Provinces as well as to the C. R. Formula for the solution of the present Indian Political Deadlock.

This does not, however, mean that we want to be unfair to any section of our countrymen or to force them to live at the mercy or under the 'tyranny' of



any other group of our compatriots who have ill-treated them in the past or against whom they have the least suspicion that they might do so in future. Nor do we intend to hand over the administration and the reigns of power in the country to any particular category of our countrymen to the exclusion of all other sections thereof simply because they are in a numerical majority or for any other reason whatsoever. Side by side with this, we do not propose to put any other category of our compatriots in a position to impose an indefinite and infinite veto upon the wishes of all other or the majority of our countrymen. We, therefore, propose to present a wholly new plan of our own of a 'Unitary Indian Constitution' in our next publication, entitled 'A New Constitution for India,' which would provide against all such contingencies and which we, therefore, hope would finally and permanently put an end to this controversy and enable Mr. Jinnah and the members of the 'Muslim League' to work together with us for the preservation, welfare and progress of our common Motherland as it exists at present !

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## **Chapter XII. The Problems of Communal Organizations, Education, Preachers, Press and Literature.**

We shall next proceed to consider the problems arising out of the anti-social activities or effects of Communal Organizations, Educational Institutions, Preachers, Press and Literature. How all these things should be handled so that these problems may never arise at all may be described as follows.



First, with regard to the Communal Organization, we may note that as these organizations are generally dependent for their funds and patronage on 'Communalists', in order to impress their importance and utility upon them, they very often indulge in activities which embitter Communal relations. The State should consequently keep a strict watch over all such institutions and prevent them from indulging in such activities and if they persist in so doing, it should declare them to be unlawful bodies and punish those who still associate with them in any way.

Second, with regard to the Communal Educational Institutions, we may note that if any of these institutions is found to indulge in any anti-social activity or to preach hatred of other communities or to encourage 'Communalism' in any way, it should first be warned and if it still persists in so doing, it should be immediately closed. All such institutions should, moreover, be required to get State sanction before they can appoint or turn out any member of their staff and the State should refuse to give this sanction if the candidate in question is known to have any 'Communal' leanings or if the member who is being turned out is being so treated because he is not a 'Communalist.'

Third, with regard to the 'Communal Preachers', we may note that these people sometimes deliver such fiery speeches against other communities that the relations between their own community and these latter communities very often get embittered. It is the duty of all 'communal' organizations and leaders, therefore, to keep a strict watch on all their paid or unpaid 'preachers' and take strong disciplinary action against them if they misbehave themselves in that



way. The State should also keep a regular watch over these people and first warn and then punish them strongly whenever they are found to indulge in any such activities.

Fourth, with regard to the 'Communal Press,' we may note that some communal papers and magazines, specially those that appear in the vernaculars, find it very profitable for them to hurl all sorts of abuses and insults at the other communities or their members and they consequently freely indulge in this pastime and thereby cause a lot of ill-will between the two communities. It is the duty of the State, therefore, to censor all such papers *before they are published* and to altogether ban the *publication* of those of them that are found to be specially troublesome in this respect.

And finally, with regard to 'Communal Literature', we may note that the State should always keep a strict watch over all such literature and at once proscribe all those works that are likely to embitter communal feelings or to injure the sentiments of any particular community in any way.

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### Chapter XIII. The Problem of Music before Mosques and Temples

We shall now pass on to consider the problem of Music before Mosques and Temples.

We may begin by pointing out that 'Noise' of all kinds is a great nuisance to society and a great disturber of mental peace. The higher consequently



a society rises in the scale of civilization, the greater the attention it pays to the reduction and elimination of all kinds of 'Noise' therein so far as it can be done without violating or standing in the way of any other rule or requirement of human life.

Now 'Noise' is only 'sound' of any kind beyond a particular *pitch*. In the ordinary course of their lives, all individuals make 'sounds' of various kinds in talking, laughing, weeping, singing and working. To interfere with them in any of these things in any way would be to deprive them of one of the most essential of human rights, namely, that of human liberty. When any of these 'sounds,' however, exceeds a particular 'pitch' thereof and thus gets converted into 'Noise,' it becomes solely the prerogative of society to determine whether it would allow it at all and, if so, under what conditions and to what extent. Three situations may then arise. There may be some kinds of 'Noises' that have to be allowed under all conditions, others that can only be permitted with a few reservations, and yet others that cannot be tolerated at all. There is only one kind of 'Noise' that *has* to be allowed under all conditions, namely, 'War Noise,' or in other words, that which is caused in Warfare. *There is no other kind of 'Noise' that belongs to this category for all 'Noises' whatsoever have to be stopped during times of War,* whenever it may be deemed necessary to do so in order to prevent the enemy from getting a clue to human habitation or otherwise profiting thereby in anyway. There are four other kinds of 'Noises,' however, that *almost* fall within this category, for the only restriction that can be put upon them is that of 'War' and beyond that, they are absolutely inviolable. These 'Noises' are, first, those that are made by all categories of public servants in



the due discharge of their civil duties; second, those that are made when mournings for the dead are going on; third, those that are caused when somebody raises an alarm at the appearance or arrival at some place of any thief, decoit, enemy, snake or wild beast or at the impending danger of any fire, flood, house-collapse or any other natural or artificial calamity; and fourth, those that form an *essential* part of the prayers or the social or religious functions, ceremonies or processions of any community. These 'Noises' may be referred to as 'Privileged Noises.' Next in order to these come all those 'Noises' that can only be permitted with some reservations. These 'Noises' are of four kinds, namely, first, those that are caused by the regular or temporary assemblage of a number of people in any locality for business, pleasure, travel, meeting or any other *lawful* purpose; second, those that are caused in or near public places, children's parks, public offices, educational institutions and places of public amusement; third, those that are caused by people while they carry on their ordinary vocation of life; and fourth, those that are caused when a single individual or a number of individuals are enjoying themselves in any harmless and lawful way. There are two kinds of reservations to which all these 'Noises' are subject. First, they can only be permitted if they do not come into conflict with the requirement of 'War' or with those of any of the 'Privileged Noises' noted above. Second, they can be permitted only so long as they do not fall within the category of the 'Objectionable Noises' noted below. As we shall have occasion to refer to these 'Noises' again, we would give them a specific name and refer to them as 'Tolerable Noises.' And finally, there are all those 'Noises' that cannot be and should not be tolerated at all, except when they fall



within the category of either 'War Noises' or 'Privileged Noises'. These 'Noises' are also of five kinds, namely, first, those that are caused between, say, 10 P. M. and 6 A. M., when people have a right to enjoy undisturbed sleep; second, those that are made by hawkers, beggars, vehicle drivers, convassors and advertisers near any place where any student, scholar, author or any other category of mental worker resides or carries on his studies, researches or thinking, reading or writing work; third, those that are caused near or outside any place where mournings for the dead are going on; fourth, those that are made in the vicinity of hospitals, nursing homes, educational institutions, libraries, reading rooms, public offices and institutions and places where any conferences, lectures or shows are taking place; and fourth, those that are made in the vicinity or in front of mosques, temples, churches and other places when any prayers or any social or religious functions or ceremonies are taking place or going on therein. For purposes of reference, these 'Noises' may be referred to as 'Objectionable Noises.'

Let us now see how we should handle all these different kinds of 'Noises' with a view to solve the particular problem with which we are specially concerned here.

The very first thing that we have to do in connection with this problem in the light of the above considerations is to draw the attention of both our Hindu and Muslim compatriots to the fact that *neither the desire to make as much 'Noise' as one likes to do nor the desire to have perfect 'Silence' for anything at any time or at all times can have an unrestricted and unconditional scope for its fulfilment.* The 'Fulfilment'



of neither of these two desires can, in other words, be treated or allowed to be claimed as an 'Absolute Right' of any community or individual whatsoever! For even the 'Privileged Noises,' as we have already observed, have to be suppressed, if necessary, in the light of 'War' requirements. The 'Objectionable Noises,' on the other hand, do not include within their domain the 'War' and the 'Privileged Noises.' Whether one would have 'Noise' or 'Silence' at any time or for any purpose as a matter of 'Right' is consequently a point to be determined wholly in the light of the question as to what kind of 'Noise' is under consideration. Apart from this problem of 'Rights,' however, *it is always open to an individual or a community to have what he or it wants in this connection either by compromise on the basis of equal 'give and take' or through the courtesy of others by request or as a free gift!*

Having made this clear, we may now suggest that the State should at once enact an 'Objectionable Noises Prevention Act', whereby it should make indulgence in any kind of 'Objectionable Noise' a criminal offence, punishable in the very first instance with fine and on repetition with simple or rigorous imprisonment. In case, however, the State does not care to pass such a general law, it should at least enact that no 'Noise', unless it belongs to the category of 'War Noise' or to any of the 'Privileged Noises'—this exception does not apply to 'Tolerable Noises,'—should be made in the vicinity, say, within a hundred yards, or in front of any mosque, temple, church or any other place when any prayer or social or religious function or ceremony is taking place or going on therein. If anybody offends against this rule, he should be at once arrested and severely punished.



Those who want 'Silence' for their prayers and other social and religious functions and ceremonies would thus get a legitimate redress against all those kinds of 'Noises' that can and should automatically be stopped on such occasions.

Let us now pass on to the 'War' and the 'Privileged Noises'. As things stand, no relief can in any way be given to those who want 'Silence' against these two kinds of 'Noises'. If they feel disturbed thereby, they can either do nothing or at best find a solution only with the willing consent or co-operation of the other party, if at all. In the case of 'War Noises', no relief can be got in any way whatsoever, for the progress of 'War' cannot be regulated by the consideration that anybody wants 'Silence' for any purpose whatsoever. In the case of 'Privileged Noises', it all depends upon what kind of 'Noise' it is, as different categories thereof have wholly different characteristics. In the case of the first category thereof, *i. e.*, where any 'Noise' is made by any public servant in the due discharge of his civil duties, *only a request to lower its pitch can be made, if at all, with the possibility of one's getting a 'snub' or a stern negative response!* In the case of the second category of these 'Noises', *i. e.* those that are made when mournings for the dead are going on, *not even a request to stop them or to lower their 'pitch' can be made without anybody who does so being looked upon as a most uncultured brute!* In the case of the third category thereof, *i. e.* those that are made when some kind of 'alarm' has to be raised, *not even a simpleton would think of interfering in any way.* And in the case of the last of them, *i. e.* when they form an essential part of the prayers or the social or the religious functions, ceremonies or processions of any community, *some way out of the difficulty can*



*only be found with the willing consent or co-operation of the other party, if at all!*

Since we are concerned here primarily with the last category of 'Privileged Noises', let us now pursue further the little alternative that is alone open in their case. And when we do so, we find that it is quite a fruitful alternative in every way. For both the 'Hindus' and the 'Muslims' have their 'Privileged Noises' and both these sets of 'Noises' also inconvenience the other community in some way! If both of them can then see their way to make some sort of agreement between themselves to so modify their respective 'Noises' belonging to this category as to make them as little inconvenient to the other community as possible, this problem would be at once completely solved! This modification can take either of four different forms; namely, that of changing the routes of processions or the places of prayers, functions, or ceremonies with a view to either shift the 'Noise' to some other place or avoid coming into contact with it; second, changing the timings of processions, prayers, functions or ceremonies during the course of which the 'Noise' is made or which are disturbed by this category of 'Noises'; third, changing the pace of processions, prayers, functions and ceremonies so that the first either do not reach or pass beyond the religious places of the other community before a particular time and the other three are finished in a shorter time than they would have otherwise taken; and finally, reducing the pitch of the 'Noises' themselves so that they become as inoffensive as possible. With so many different ways of getting out of each controversial situation, given perfect good will and a spirit of equal 'give and take' on both sides, it should not be difficult for the responsible leaders of the two communities to devise some plan



of getting out of all difficult situations on this issue. We therefore, earnestly appeal to the All-India leaders of both communities to immediately come together in a joint Conference and make an All-India settlement on behalf of their respective communities on this issue, clearly specifying therein how many of the above ways of modifying the existing situations are acceptable to each community, putting forth an elaborate plan of modifying the 'routes', 'places,' 'timings' or 'paces' of both communities' processions, prayers and other functions or reducing the 'pitch' of their 'Noises' and laying down general rules in the light of which the local leaders and the members of the two communities may solve their minor local difficulties everywhere. As soon as any such settlement is arrived at, the State should at once recognise it and make it operative for the whole of India. If no such settlement is or can be made, the Central Government should appoint a 'Board' of its own which should be instructed to lay down general rules in accordance with which the local authorities may conduct themselves and solve all controversies that may arise on this issue. Whatever rules this 'Board' lays down must then be strictly and faithfully observed by all public servants. Whenever any procession of either community is about to pass or any social or religious function or ceremony is going to take place anywhere, these authorities should send a batch of fully armed policemen and detectives to keep watch on all the mosques or the temples of the other community, as the case may be, on its route or in that locality and see that these rules are strictly observed in actual practice. It is the duty of the Police authorities to also keep a strict eye on all mosques and temples on such occasions in order to find out if any conspiracy or preparation is being made therein against the other community and, if so, to at once stop it and prose-



cute the mischief-makers. If any mosque or temple regularly becomes the centre of such conspiracies, the State should forthwith close it to 'Mass Worship', allowing only a single 'Maulvi' or 'Pundit' to conduct the routine type of prayer therein in order to preserve its sanctity, till the authorities thereof give a promise in writing that they would never again allow it to be mis-used in that way at all!

And finally, we may suggest that nobody should in future erect or be allowed to erect any new mosque or temple on those highways on which the religious processions of the 'Hindus' and the 'Muslims' respectively generally pass or in the neighbourhood of any existing temple or mosque or some place of amusement or in purely 'Hindu' and 'Muslim' localities, so that no additional source of communal trouble may be added to those that already exist.

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## Chapter XIV. The Problem of Cow-Slaughter.

We shall next consider the problem of Cow-Slaughter.

As we have already pointed out in a previous chapter, abstention from cow-killing and beef-eating is an *essential* part of 'Hindu Dharma.' This injunction of that 'Dharma' is based on moral and humanitarian as well as on economic grounds. For India is an agricultural country and requires an ever-continuing and steady supply of bullocks whose number must decrease if cows are at all slaughtered. Besides this, the cow is a milch-cattle and it is only amongst barbarous and



uncivilised people that the slaughter of milch-cattle is tolerated or allowed. "We read of tribes of savages" writes Prof. P. Wicksteed, one of the greatest Economists of modern times, 'who so little realise the future that, however little their experience of want may be, they cannot be induced to lay in any kind of stores... ..still less can the mind at a low stage of reflectiveness realise the value of a revenue. A savage tribe might be capable of storing food and yet be incapable of maintaining a herd of cattle. They might be able to realise that famine a month hence was worth averting by some exertion or some degree of restraint exercised today, and yet they might not be able to grasp the subtler idea that by abstaining from eating up a herd of cattle that they had captured, they might obtain a permanent revenue of milk and calves. The same Australian black-fellow who took great pains and made great efforts to make a bottle of milk last a kiten, that he had in charge, over a journey of a hundred miles, pronounced the white man in general 'big fellow fool' because he did not kill his herd of cattle and have a feast with his friends." ("Commonsense of Political Economy," 1910 Edition, P. 305-6) His Excellency, Lord Linlithgow, the Ex-Viceroy of India, also recently gave expression to the same views in equally emphatic terms and with special reference to India. "Cattle are in a real sense" said he, "the basis of India's economy and the deep and traditional reverence paid to them by so many millions throughout this country has a very real and solid basis." "In this immense agricultural country" continued he, "which feeds the largest population in the whole world, almost every seed that germinates owes its debt to the work of cattle in ploughing up the soil and almost every grain that is carried to the markets to feed the great urban populations is carried there by bullock transport. The health of every child



and not only the health but to a very large extent the intelligence of every child, and so the whole physical standard of India's millions depends largely on the quality and amount of milk available for children to drink." [His Excellency Lord Linlithgow's Address at the Annual General Meeting of the All-India Cattle Show Society at the Viceroy's House, vide "The Hindustan Times" (New Delhi), dated, 3. 9. 1943, P.4]

Let our 'Muslim', 'Christian', 'Parsee' and 'Jew' compatriots seriously ponder at these words! Is it not a matter of great humiliation for all of us that while some of our countrymen make beef a regular part of their menus, not only 'Hindu' but also 'Muslim', 'Christian', 'Parsee' and 'Jew' men, women, students, invalids and children find it difficult to get any pure milk, 'ghee,' butter, curd or cream anywhere in the market even at exorbitant prices and have consequently to remain content with all kinds of adulterated stuff or have to fall back upon 'Banaspoti' or vegetable products? If this is not barbarity of the grossest type, what else is it? This sort of thing must consequently at once stop! We know that 'Islam' does not prohibit the slaughter of cows as the 'Hindu Dharma' does. It does not, however, at the same time enjoin cow-slaughter at any occasion whatsoever. The 'Bakra-Id' festival requires the sacrifice of 'goats,' not of 'cows.' According to the 'Holy Quran,' the latter may also be sacrificed if the Muslims 'so desire'. Some of our 'Muslim' compatriots consequently do desire to sacrifice 'cows' on the 'Bakra-Id' day. It may be all very unfortunate from the point of view of the 'Hindus' and the whole country but the fact is as it stands.

There is no reason, however, why these people should be allowed to stand in the way of a salutary



reform or should not even be compromised with. Where any alleged 'Religious' injunction or requirement is obviously against 'Public Welfare,' the same rule of 'Public Morality' can be applied against it as was done in the suppression of the 'Suttee System'. But we do not believe in coercion where religious sentiments are involved. We, therefore, suggest that *in order to prevent anybody from rightly or wrongly raising the cry of 'Islam' being in danger, an exception may be made for the 'Muslims' permitting them to slaughter 'Cows' on the 'Bakra Id' day alone, if they so desire, while prohibiting the slaughter of cows in the whole of India in general.* Let the Government or the Central Legislatures, therefore, at once enact what we may refer to as the 'Cow-Slaughter Prevention Act,' as has already been done by some of the Indian States, making it a criminal offence for anybody to slaughter cows *except by those Muslims who want to do so on the 'Bakra Id' day alone, provided they do not take out the cows that are meant to be so slaughtered in procession or parade them in any other way in the public streets either before or on that day! Side by side with this, let the 'Hindus' and all other well wishers of the country start a vigorous programme of 'Muslim Mass Contact' on this issue, along with many others, and succeed, if they can, in altogether stopping cow slaughter by the 'Muslims' even on that day by means of moral and friendly persuasion.* If any 'Muslim' even then persists in sacrificing a cow on that day, let all 'Hindus' and such other 'Muslims' as see the unreasonableness of the course, cooperate and so arrange things that the party concerned may not get a cow from anybody in the market on any price and may, therefore be compelled to use his knife on that very cow, if he has any, in his household that had hitherto been nourishing him and his wife and children with her milk ! Perchance his sleeping conscience may



then get awakened and he may realise that after all there was something really very wrong in his previous mode of thinking and interpreting the injunctions of his religion !

So far then as the cry of 'Muslim Religion' being in 'Danger' is concerned. As a matter of fact, however, this is only the more vocal side of the whole affair. More surely and silently and in a thousandfold greater quantity is 'beef' being eaten every day by our fashionable 'aristocrats' of all categories. It is these worthies who very often play the strings of the 'Islam in Danger' cry from behind the scenes ! It is for their 'luxury, and not for the 'protection' of 'Islam,' that our thousands of 'slaughter-houses' are turning out tons and tons of 'beef' every day ! All this should at once be put an end to by law, whether these worthies like it or not. They can have plenty of other kinds of meat, if they like, or they can even enjoy 'imported beef' in tinned pots from foreign countries. But they should no longer be allowed to have cows slaughtered in India at least for their sake. If a 'Cow-slaughter Prevention Act' is passed, it is all right. Otherwise and till that is done, the 'Hindus,' and such 'Muslims' and other 'Non-Hindus' as may like to cooperate, should set up an organization in every town or district of India under the name of the 'Cow Protection Society' which should undertake to buy all cows, bullocks and calves from whosoever wants to sell them at standard prices, raising the money required for that purpose by public subscription till these organizations can be run on a purely commercial basis, so that all those people who want to sell these cattle may easily be able to dispose them off. If the 'slaughter-house agents' offer slightly or greatly higher prices, an appeal should be made to the religious and the social spirits of these



owners and this, together with the fear of losing grace with their relatives, friends and neighbours, would in most cases prevent them from being lured away thereby. In case, however, none of these things prove effective, some public spirited citizens ought to be forthcoming who would offer to outbid these agents and thereby prevent these cattle from being transferred to the latter even in those exceptional cases! *If the 'Hindus' have any self respect, they ought to be able to see that no 'Cow'—we are not concerned with other animals here,—is ever again allowed to go to the slaughter-houses at any cost or under any conditions whatsoever! For with the 'Cow' we live as a Nation—without her we fall!* And the sooner this thing is realised by all of us, the better it is not only for our own people but also for our 'Muslim,' 'Christian,' 'Parsee' and 'Jew' compatriots!

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## Chapter XV. The Problem of Idol-breaking.

We have next to consider the problem of Idol-breaking.

It may be observed in this connection that the worship of 'Idols' is an integral and essential part of the 'Religion' of many sects amongst the 'Hindus' and those who worship them can never allow them to be defiled, demolished or broken in any way. *Nor has anybody any right to break anybody else's 'Idols', whatever one may do with one's own!* The injunction in the 'Holy Quran' for the 'Muslims' to break 'Idols' has a historical background and must be understood in that light alone. The 'Idols' which the 'Arabs



of the time of 'Hazrat Mohammad Sahib' worshipped, were practically so many lumps of clay, as it were, and had no 'Ideal' or 'Personality' in their background at all! To worship such 'Idols' was and is really 'Kufr' or the 'Denial of God'! The Holy Prophet, therefore, called upon his followers to break their own 'Idols' and throw them on the scrap-heap before they could realise the true 'God'! Those who refused to listen to such a sound advice must have been really perverse! What could one say with regard to the worshippers of these 'lumps of clay' except that 'God' Himself had shut their ears and weakened their brains as He had reserved them for 'Hell-fire'? Even then the 'Holy Prophet' was prepared to leave them alone to pursue their own follies in their own way. But these 'Kafirs' of Arabia were not only perverse—they were actually cowards! They made it their regular business to play with the heads of the 'Muslims' while they were actually engaged in their prayers! What else could the Holy Prophet do under these circumstances but to call upon his own followers also to 'slay' these 'infidels,' when the 'sacred months' were passed, 'wherever they could find them', and to break their meaningless 'images' by way of 'retaliation' at all times?

But the 'Idols' of the 'Hindus' are not the same things as the 'Idols' of the ancient Arabs and other Nations nor do the 'Hindus' go about 'playing with the heads' of the 'Muslims' while they are engaged in their prayers! The 'Hindu Idols' are all so many visible representations of the 'Almighty God' and His various 'Avatars' which were generally the embodiments of highly developed 'Personalities' and the manifold 'Ideals' which they had actually translated into their own lives! To worship these 'Idols' was not only to worship the



'Almighty God' whose visible representation they were but also to imbibe and cultivate in one's own self, at the same time, all those elements of 'Personality' and all those 'Ideals' that were embodied therein. Let our 'Muslim' compatriots clearly understand this ! Have they read the 'Ramayana'? If they have not, let them do so at once. Let them then go to any temple of Bhagwan Sri Ram Chandra with swords in their hands and we bet that when they would see the image of the 'Patit-Pawan' before them, when they would behold 'Mother Sita' seated beside Him, when they would look at 'Sri Lakshman,' 'Sri Bharat' and 'Sri Hanuman' standing before them in actual form, as it were, tears of love would automatically rush to their eyes, their hearts would begin to beat with violent emotions, their hands would tremble, the swords would automatically drop therefrom and they would rush and fall down at the feet of these 'Idols,' crying :—"Oh 'Patit-Pawan,' 'Mother Sita', adorable 'Lakshman', self-effacing 'Bharat,' and lovable 'Hanuman'—how can we attack you? We are seeing in you all those sublime 'Personalities' and 'Ideals' of the sacred 'Ramayana' that we had just been reading about, come back to life in actual form!" Let them then read the 'Bhagwat', the 'Mahabharata' and the 'Gita' and go to any temple of Lord 'Sri Krishna' and if they do not actually begin to dance before that wonderful flute-magician when they see Him before them, if they do not forget their very existence and are not filled with the same ecstasy and love as every one of His devotees at present is, we would simply feel stunned ! All the above mentioned names, however, are those to conjure with ! Whosoever knows anything about them always receives a most pleasant sensation at the very mention thereof. But the same thing applies to a greater or less extent



to almost all the other 'Hindu' Gods and Goddesses and their 'Idols'. The two most ghastly and terrifying 'Hindu Idols' are those of 'Sri Kali' and 'Sri Narsingh.' But when one comes to know what this 'Kali' really stands for, what a high 'Ideal' of female purity, chastity and prowess is embodied in Her, what a lofty message she has to convey to the fair sex in general and how much inspiration and strength the very sight of her 'Image' or 'Idol' gives to those who can see the 'Spirit' behind the 'Form',—one would feel like adoring her rather than defiling her 'Idols' in any way! And about 'Sri Narsingh',—well, we have oft and on told our 'Muslim' friends what this apparently ludicrous figure really means, how by taking this 'Avatar' or by imagining its existence, God Himself or the Aryan 'Rishies' had shewn how Omnipotent, Omnipresent and Omni-scient He is, how the very sight of Sri Narsingh's Idol reminds one of all the above-mentioned attributes of the 'Almighty', and have then asked them if they would still like to demolish such a beautiful 'Idea'—receiving the same reply always:—'No'!

It is a pity, however, that our 'Muslim' compatriots know so little about our religion and Gods and Goddesses and our 'Hindu' brethren also do not make much effort to acquaint them with all these things in detail. Let the former, therefore, try to know something more about the beauties of our religion and let the latter also help the former in this direction as much as they can and much of the evil that so frequently arises in this connection at present would soon cease to exist.

But whether all our 'Muslim' compatriots learn to look at things in their true perspective or not, it is the



duty of the State to always at once arrest those who break other people's 'Idols' and give them some exemplary punishment. It is the duty of all communities, moreover, to help the Government in the successful prosecution of these people and, instead of exalting them and treating them as heroes, to openly condemn them so that others may be discouraged from following in their footsteps as far as possible.

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## **Chapter XVI. The Ban on the 'Satyarththa Prakash' and other Religious Criticisms and Discussions**

We shall now consider the problem of the ban on 'Satyarththa Prakash' and other religious criticisms and discussions.

We may begin by pointing out that religious criticisms and discussions are necessary in order to enable individuals to find out the relative worth of different kinds of theological systems that have yet been evolved and choose the one out of them that appeals to them most. It is the right as well as the duty of all citizens, therefore, to initiate and take part in these criticisms and discussions as well as to tolerate them so long as they do not fall beyond a particular level of decency and indulge in offensive or abusive language. It is the duty of the State, therefore, to always provide full protection to those who take part in these criticisms and discussions as well as to prevent them from using any indecent, offensive or abusive language towards others. In doing both these things, however, the State should *impartially*



*apply the same rule to all communities and followers of different religions at the same time and not single out any one or a few of them alone for special treatment. Even when that is done, special care should be taken to see that it is only the indecent, offensive and abusive words and criticisms that are stopped and not all categories of criticisms whatsoever.*

In the light of the above principles, we may now address a few words to those of our 'Muslim' compatriots who want to put a ban on the Fourteenth Chapter of the 'Satyarth Prakash'. If they feel the necessity of any such ban they should come forward with a general proposal to put a ban on *all religious books of all communities, including their own, in so far as they might have used any indecent, offensive or abusive language therein for others.* We would be glad to see them acting in that brave and straight-forward manner and assure them that we would whole-heartedly co-operate with them in this noble task! While they do this reformatory work, however, they should not root out whole chapters of these works but only the indecent and offensive words and criticisms that may be found therein. If they fail to do both these things, they clearly place themselves in a very wrong and wholly unjustifiable position. Taking up the 'Satyarth Prakash' alone from out of so many religious books in the country and demanding the banning of the whole of that particular chapter thereof wherein their own religion has been somewhat critically examined is bound to create the worst type of communal prejudices. Let our Muslim compatriots, therefore, reconsider their attitude on this subject and either approach the problem in an altogether impartial and non-partisan manner or not play with that kind of fire at all!



## Chapter XVII. Shuddhi vs. Tabligh.

Let us now pass on to the problem of 'Shuddhi' vs. 'Tabligh'.

It may be observed in connection with this problem that conversions from one religion to another in our view should be allowed to sane adults of both sexes only for the sake of pure religious conviction alone and that also only after they have been given an opportunity to discuss the relative merits of the religion of their birth and of their new choice with a recognised authority of the former at State expense. We, therefore, suggest that the State should at once start a Conversions Control and Permit Department whose function it would be to regulate all religious conversions in accordance with the above principles. The conversion of minors and insane adults should then be absolutely prohibited by Law and those individuals of both sexes who want to get converted should be required to procure a 'Permit' to do so from this Department. All applicants for these 'Permits' should then be very carefully examined by the officials of this Department in order to find out if they are resorting to 'conversion' out of pure religious conviction or are doing so for any other reason. If the officials of this Department are satisfied that the case of any such applicant falls within the latter category, they should state their reasons for arriving at that conclusion in writing and refuse to issue the necessary 'Permit'. In case these officials are satisfied, however, that the desire for 'conversion' is the outcome of pure religious conviction, they should direct the applicant to be placed for enlightenment for a specified period before a recognised authority of the religion of his birth. If after this interview, the applicant still wants



to get converted, the above-mentioned Department should forthwith issue the necessary 'Permit' thereto. All those 'conversions' that take place in this way should then be regarded as perfectly legitimate and it would be the duty of the State to provide full protection to these converts and to severely punish those who try to molest or trouble them in any way.

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## Chapter XVIII. The Hindi-Urdu Controversy.

We would next proceed to deal with the so-called Hindi-Urdu Controversy.

This controversy, it may be observed, is the outcome of the desire on the part of the advocates of each of these languages to get it accepted as the *Sole Lingua Franca* of India. Frankly speaking, we do not think any such thing is either advisable, possible or fair. We, therefore, suggest that we should follow the example of the 'League of Nations' which had recognised *both* English and French as International languages and given them an *equal* status in all its affairs and similarly treat both Hindi and Urdu as the *two* Lingua Francas of India and carry on all the national work and administration of the country in both of them *simultaneously*. It is only when we do this that this controversy can really be set at rest and solved to the entire satisfaction of both the 'Hindus' and the 'Muslims'.

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## Chapter XIX. The Abuse and the Praise of Prophets and Heroes.

We would next deal with the problem arising out of the abuse and the praise of Prophets and Heroes.

Taking first those cases where the members of one community *abuse* or *dishonour* the other community's gods, prophets, 'Avatars' or religious or historical heroes, we may note that the State should always make such 'abuse' and 'dishonour' a criminal offence punishable with a long-term rigorous imprisonment. Whenever the members of any community, therefore, try to or actually commit this offence, the State should at once arrest the wrong-doers on its own initiative and prosecute them. In those cases, moreover, where these people plan to form a procession or hold a public or private meeting with the express purpose of committing the above offence, the State should take them into custody as soon as they get out of their houses or institutions with 'garlands' on their bodies or 'flags' in their hands and thus prevent them from forming such processions or holding such meetings at all. It is the duty of all right thinking men of all communities and specially of the community to which these people belong, moreover, to condemn them in very clear terms and thus discourage others from adopting the same course in future.

Passing on next to those cases where the members of one community *praise* or *honour* their own gods, prophets, 'Avatars' or religious or historical heroes, we may note that there is a very wrong notion generally prevalent in the minds of even some of the most intellectual and high-placed persons on this subject, namely, that it is only the *abuse* or the



*dishonour* of somebody that is really objectionable but that there can never be anything wrong in *praising* or *honouring* anybody under *any* circumstances whatsoever. As a matter of fact, however, if the 'praise' or the 'honour' of anybody is done in such a way that it clearly means the 'abuse' or the 'dishonour' of somebody else, it also becomes as highly objectionable as any direct 'abuse' or 'dishonour' of the latter. If the gods or the religious personages of the two communities had ever been in conflict with one another or had done something in consequence of or in relation to any such conflict, the *praise* or the *honour* of any of them belonging to one community *might* mean the *abuse* or the *dishonour* of some of the others belonging to the other community. No community can and should, however, be prevented from praising or honouring its own divine or human heroes. The only thing that can and should be done is to take care that when any such 'praise' is done or 'honour' rendered, *it is never done in such a way as to taunt or injure the feelings of the other community.*

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## Chapter XX. The Existence of Humiliating Monuments and Relics

We would now consider the problem arising out of the existence of humiliating monuments and relics.

This problem, it may be observed, generally arises when these monuments and relics remind the members of one community of any kind of humiliation, injury or injustice which the members or the leaders of the other community had done thereto. The very sight of these monuments and relics consequently



excites the feelings of the former and creates a desire therein to take a revenge on the members of the other community for the faults of their predecessors or at least to destroy those monuments and relics by force. It is the duty of the State, therefore, to take the most appropriate measures with regard to all such monuments and relics before they actually become the object of controversy between the two communities. The famous 'Shiva' temple of Benares, for instance, half of which stands in its original form and the other half of which has been converted into a mosque, is a standing disgrace to all the 'Hindus' of all times and should at once be restored to its original form by State decree. The same thing should be done to all other temples and other buildings that had been similarly tempered with in the past. The present policy, moreover, of allowing all sorts of broken images to be exposed to public view in practically all the museums of India should be at once discontinued. These images and similar other things should be all brought together at one place near the central office of the Archæological Department and only those who are interested in Historical or Archæological Research should be allowed access thereto by means of 'Passes' which should be treated as strictly non-transferable.

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## **Chapter XXI. The Height of Tazias and the Cutting off of Sacred Trees**

Taking up the problem of the height of 'Tazias' and the cutting off of sacred trees next, we may note that this problem generally arises when the Muslim 'Tazias' cannot conveniently pass on their way to burial



due to some kind of obstruction offered by these trees. Whenever this thing happens, an attempt should always be made to temporarily 'rope' off the overgrowths of these trees or, in other words, to raise them up or turn them in other directions by means of strong ropes or wires. The State should, therefore, always try to get this done a few days before the 'Tazias' are to be taken out, throughout the whole course of their routes. If the State does not care to do so, either the 'Hindus' or the 'Muslims' or both of them jointly should try to get this done through some of their own men or at their own expense. If, however, this cannot serve the purpose, the 'Tazias' can easily take a slightly different route and the 'Muslims' should always agree to peacefully take them away in some other direction instead of insisting upon cutting off these sacred trees and thus unnecessarily injuring the feelings of their 'Hindu' compatriots.

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## Chapter XXII. The Shab-e-barat Fireworks

Passing on next to the problem of 'Shab-e-barat' fire-works, we may note that there can be no objection to anybody against the use by the 'Muslims' of those fireworks that do not 'fly' or 'run about' in any way. The whole trouble is caused by those fire-works that do 'fly' or 'run about' on all sides. Our 'Muslim' compatriots would, therefore, do well to take note of this distinction and use the former kind of fire-works only on that as well as on all other occasions. It is the duty of the State also to immediately enact a law making it a criminal offence for anybody to produce, sell,



exhibit or use the latter kind of fire-works, making this 'law' applicable to all communities and to all occasions equally, thus covering the 'Shab-e-barat' fire-works of that category of the 'Muslims' as well as similar fire-works of the 'Hindus' which they use on 'Diwali,' marriages and other occasions. Over and above this, those who cause any kind of injury to others by the use of these fire-works at any time should be made to pay full compensation therefor to the latter, whether they do so on the 'Shab-e-barat' day or on any other occasion whatsoever.

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### **Chapter XXIII. Holi Water.**

We would next deal with the problem arising out of the indiscriminate use of coloured water by the 'Hindus' on the occasion of the 'Holi' festival.

It may be observed in connection with this problem that when all the 'Indian Muslims' would have joined the new 'Samajes' that we have proposed to be started in a previous chapter, the problem that at present so frequently arises in this connection would automatically come to an end, as they would then all freely take part in the 'Holi' festival, like every other 'Hindu'. Till that stage comes, however, every 'Indian Muslim'—as well as every other 'Non-Hindu',—has a right to go about on public roads without having his clothes spoilt in any way on all occasions. The 'Hindus' would, therefore, do well to always play 'Holi' and instruct their children also to do so in such a manner that the clothes or the person of any 'Muslim' or any other 'Non-Hindu' may not be spoilt in any way. If, however, any 'Hindu' or his children



fail to act in that way, through negligence or oversight, he on his own behalf or on that of the latter, should always at once tender his apologies to the injured party and also take care to see that the offence is not committed again under any conditions or circumstances whatsoever. While we say this to the 'Hindus', we may also respectfully point out to our 'Muslim' and other 'Non-Hindu' compatriots that we have always thought more highly of those of them that silently pass over any untoward incident that might perchance happen to them on such occasions than of those who at once create a 'scene' as soon as any such thing happens and send all sorts of scolding and even abusive letters to the press against the 'Hindus' because a few drops of coloured water—the stains of which can be removed in a single wash,—have fallen on their clothes or person on the occasion of a harmless social festival in which full thirty crores of their fellow countrymen are taking part and in which they also could freely join if they did not regard themselves as being so much more 'civilised' and 'cultured'! We hope, therefore, that our 'Non-Hindu' brethren would shed their 'superiority complex' and see if they can 'smile' instead of getting bitter at such petty encroachments on their 'liberties' and adopt a more accommodating attitude on this issue!

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## Chapter XXIV. The Other Minor Problems.

We would now briefly take note of all the other minor problems that sometimes arise between the 'Hindus' and the 'Muslims'.



First, with regard to the problems of 'Communal Murders and Robberies,' 'Kidnapping,' 'The Use of Insulting Epithets' and 'Throwing Cows' or Pigs' Flesh in Temples and Mosques', we may note that they are really no problems at all but are either already treated as crimes or should be so treated in future and those who are guilty of them should be prosecuted and given the appropriate punishment therefor.

Second, with regard to the problem caused by the polluting of sacred waters, we may note that this problem generally arises when the 'Muslims' pollute the waters of the Ganges, the Jamuna or some other river or tank which the 'Hindus' regard as sacred or when they draw water in 'leather-buckets' from wells in purely 'Hindu' and 'mixed' localities. There is no reason, however, why they should insist upon so doing and thus injure the feelings of their 'Hindu' compatriots. In most cases, a little polite request not to do so would suffice. In those few cases, however, where peaceful persuasion fails to serve the purpose, the wrongdoers should be prevented by law from so doing as the right of the 'Hindus' to have their sacred and drinking waters unpolluted in any way is thereby seriously encroached upon.

Third, with regard to the Halal-Jhatka controversy, we fail to understand why our countrymen should fight over such little things? Why cannot the 'Muslims' go on eating 'Halal' and the 'Sikhs' Jhatka,' without interfering with one another's preferences or choice on this particular issue?

Fourth, with regard to the forced Muharram-Mourning and the Azan-Stoppage controversies, we fear that the latter demand arises as a retort to the insis-



tence upon the former by the 'Muslims'. It is for our 'Muslim' compatriots, therefore, to see how far they can reasonably insist upon the former. If they do, even otherwise obliging 'Hindus' might refuse to co-operate. We advise our 'Muslim' compatriots, therefore, to leave it to the good sense of their 'Hindu' neighbours whether they would sympathise with them in their great religious and historical tragedy or not. In case they agree to do so, we hope that the vast majority of the 'Hindus' would themselves refrain and we also strongly advise them to refrain from indulging in any unnecessary festivities or merry-making on those particular occasions at least when our 'Muslim' brethren are in specially mournful moods.

Fifth, with regard to the 'Bande-Matram' controversy, we wish to draw the attention of our 'Hindu' compatriots to the fact that the 'Bande-Matram' song has been derived from one of Bankim Babu's works where it was recited by a number of Hindu patriots who happened to be just then in revolt against their 'Muslim' ruler. The 'Muslims', therefore, entertain a little prejudice against this song. This may be a meaningless prejudice but we add strength to it by resenting it. We, therefore, suggest that whenever this song is used, the 'Muslims' should be given the option to join in its recitation or not, as they like. Side by side with this, we should issue out its 'Urdu' version, preferably in the form of another song, and ask the 'Muslims' to see if they can accept it as their national song in that form. If they even then refuse to accept it either in its original or in its new form, then the 'Hindus' should retain this song for themselves and allow the 'Muslims' to adopt some other national song in its place which may be approved by their leaders for that purpose.



Sixth, with regard to the 'Vidya-Mandir' and the 'Calcutta University Seal' controversies, we may state that, *since they are not exclusively 'Hindu' institutions*, the former can easily be given an *alternate* name of 'Muktab's' and some 'Muslim' sign can also be added to the latter, if our 'Muslim' brethren so desire, in order to make them feel at ease on these unimportant issues.

Seventh, with regard to the 'Shahidgunj Temple and the Delhi Shiva Mandir' disputes, we may note that in our own view, all historical institutions and buildings and specially those with regard to whose ownership any kind of disputes do or are likely to arise between different communities, should at once be placed in charge of the Archæological Department. If, however, this is not or cannot be done for any reason, the rival claimants thereto, instead of fighting or taking the law into their own hands, should refer their respective claims to the law-courts and abide by their decisions, whatever they may be, in all possible cases.

And finally, with regard to the problem of smoking before the Sikhs, we may submit that the smokers of all communities in our view should do well to always take the permission of their neighbours, whether Sikhs or any other, in all public places, before they actually start smoking and refrain from so doing if others feel that they would be inconvenienced thereby in any way.

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## Chapter XXV. The Conclusion

We have now come to the end of this work. We may, therefore, conclude it here with the hope that all our national and communal leaders and our 'Hindu' and 'Muslim' compatriots as well as the Government would very carefully consider all our suggestions and proposals and act upon at least those of them that appear thereto to be specially helpful. If all these parties cooperate with one another and try to solve all the problems of 'Hindu-Muslim Politics' in a 'scientific' and 'judicial' manner, as we have tried to do in this work, a new era of perfect communal harmony, sweet relations and mutual regard would dawn over our dear Motherland, blazoning forth to all the world in letters of glittering gold the following couplets representing her present achievement and future hopes :—

When India first arose as a Vedic land,  
It was the Charter of her Gods,  
It was the burden of her strain,  
Rule India! India, Rule the World !!  
Through Love, not through brutish force;  
First unite all thy sons in a common fold,  
Then strive for the bigger goal,  
The Ideal of '*Basudhaya Kutambha*'  
'*The Whole World, a Family !*'

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FINIS.



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## 80/ AUTHOR AND HIS WORK 80/

Mr. Ratish Mohan Agarwala, the Author of this work, took birth on the 11th. of May, 1906, in an illustrious Agarwala family of Meerut. After a distinguished academic career, he took his M.A. (Economics) and the LL.B. degrees simultaneously from the University of Allahabad in June, 1924. He then left for England and has since then devoted his entire time during the last twenty-one years to carrying on long and extensive Researches in Economics, Politics, Sociology, Psychology, Ethics, Theology and Social Philosophy, with a view to preparing his great masterpiece, 'The Science of Economics', first there as a Research Scholar at the London University and the London School of Economics and afterwards in India as a D. Litt. Scholar of the Allahabad University, where he also worked for some time as a Lecturer to the M.A. Final and Previous Classes on the 'History of Economic Thought'. He has now successfully completed his work and we are soon going to publish it. We respectfully request the reader to first kindly see the 'Romance' of 'The Science of Economics' at the end of this book so that he may form some idea of our Author's status and achievement in the realm of the Social Sciences!

'The Science of Economics' having been completed, the Author has now begun to apply himself to the solution of some of the most intricate problems of his own country's economic, political, social and religious life. "The Hindu-Muslim Riots—Their Causes and Cures" and "The Science of Hindu-Muslim Politics" are his first two works in that direction. The various 'Appreciations' of the first of these works that we have yet received and which we publish at the end of this book, after the 'Romance' of 'The Science of Economics', show that the Author has not only begun his task well but has already clearly achieved a distinction in his new sphere of activity also!

We strongly recommend Mr. Agarwala's present work to the most careful attention and consideration of all Indians and those foreigners who are interested in Indian Political Affairs.

—The Publishers.